BACCALAUREATE SERMONS.

Gospel Truths and Godly Teaching for the Graduates of '75.

DISCOURSES BY EMINENT PROFESSORS.

President Raymond on Individuality.

One Hundred and Fifth Anniversary of Rutgers College.

The Commandments of God Expounded by President Smith.

Services at Vassar, Union, Syracuse, Rutgers, Dickinson and Dartmouth Colleges,

The graduates of a number of colleges vesterday had the privilege of listening to baccalaureate sermons, reports of which are given below, and all of which will be found to be of the particular features that generally characterizes these religious addresses. Words of wisdom were skilluly blended with a portraiture of the pleasures and attractiveness of a religious life. Large congregations listened with a profound attention to these Gos; el utterances, and yesterday will be a pleasant memory throughout the future life of many, if not all of the graduuntes of '75.

VASSAR COLLEGE.

THE NINTH BACCALAUBEATE SERMON BY PRESI-DENT RAYMOND - INDIVIDUALITY THE THEME. POUGREEPSIE, N. Y., June 20, 1875.

The ninth baccalaureate sermon was preached at Vassar College this afternoon by President Raymond before the faculty and pupils. He took his text from First Corinthians, the fourth to the fourteenth verses inclusive, his theme being "Individuality." He opened by reference to the laying on of hands, some believing it to be an endowment of a physical nature and treating it in a literal sense, while by others it is treated differentiv. Whichever is correct it is not essential, morally or otherwise, to the lesson brought out by the words of the text. In either case it is a gift of God to be devoted to such use as is most nonorable. Addressing the pupils present, Dr. Raymond said that the gift which is in us is that which is inseparably our own; that endowment which constitutes our individuality marks each for a separate career, to which our responsibility is attached. For nothing are we more indebted to our Creator than our distinctive individuality. We brought it with us when we came into the world and found it when we first found ourselves. Grant all we may claim to circumstances, to power of education, to results of ancestral tendencies; still these concessions do not change our individuality. What we are and what we have been is a gift. The Doctor believed that God fixes the destiny of his creatures, throwing around them circumstances to that end. Ho gave us free control of our faculties and transferred the ownership of ourselves to us. The faculties he gave to us are endowments. This very

ferred the ownership of ourselves to us. The inouties he gave to us are encowments. This very

FREEDOM OF RATIONALITY

makes us capable of responsibility; and who can measure our test of obligation to Him? Not as slaves serving the master who owns them, but as children receiving the master's love, and by the grace of God thus bestowed upon us we are made octors to the calidren of God. If our individuality is a geft of God it is more than a grit. It is a sacrea trust to be cultivated and trained for him; enriched, ocautified, nourished and strengthened to a consecrated life; making the most and oest of our own selves for the glory of God and ourselves. We should know what the gift is or else we may make the whole of life a failure. "Know thysel?" is important therefore, We must educate ourselves, and and body, and have a just and adequate know-edge of sell. When we look at a distant crowd of men we recognize only men, and the knowledge thus pained is of the least possule importance. We must come nearer to them and select the refined and cultivated from the rude and boisterous. Not till we look at them one by one, in the face, do we know them as individuals. It is the close view that moves jersonal affections and sympathy. The something in each individuals, it is the close view that moves jersonal affections and sympathy. The something in each individuals, it is the close view that moves jersonal affections and sympathy. The something in each individual which separates him from all others is character, the of voice, purificular expression, instanct of the inner life, thought, movement, &c. We must stuny the laws which govern all these, which is the

FIGUSY OF HUMAN NATURE.

We need to know not merely what faculties we poss as, but we need to know in every getail for what we are best fitted, what is characteristic and peculiar to ourselves; our special virtues, if we have any, and our special faults, making sure always to guard against the latter. We must understand the glist that are in us, their ready adaptation

use it and turn it to the best account. It individuality is the gift of God, you may depend it is
worth something, Looking about us, we see those
whose gifts are great compared with ours,
whose faculties have been disciplined and
refined by culture, in comparing our pusition with theirs, our hearts sink withla
us. The spectacle of their success in despite of
ourselves strikes his through and through. We
are not envious of them, but the sight of it takes
away all our coarage. Books show us the choicest
words of gifted hinds; history makes us acquanated with the great and good and imagingtive literature slows us to most striking traisquanted with the great and good and imaginative; liferature shows us he most striking traits, and out of these materials we build our own ideas and out of the materials we build our own ideas and their unattainable loftiness beats down our

inroughout his entire discourse Dr. Raymond made individuality the salient point, toward waich be crowded the strongest possible argu-

UNION COLLEGE.

BACCALAURBATE SERMON BY REV. DR. BOOTH, OF NEW YORK-BELF-LOVE AND BELF-SACRI-

SCHENEGTADY, N. Y., June 20, 1875. The Commencement Sabbath baccalaureate sermon before the faculty and students of Union College was preached this evening by Rev. Dr. Booth. York. The distinguished divine was welcomed by an immense audience, all the evangelical churches of the city having suspended services to do him and the occasion honor.

THE SERMON. He approunced his text as from the Gospel according to John, xii., 24-"Except a corn of wheat failinto the ground and die it abideth not; but if it die it bringein forth much fruit." He said these words were spoken by the Lord Jesus with reference to His own immediate future. some of His disciples had come to tell Him that several Greeks had been attracted by the fame of his wonderful works, and desired to enjoy an interview with him. "Sir, we would see Jesus," was the request which they made to

purpose to abide alone, out for him to die according to the council of God would be for him to accomplish his mi-slon and bring forth much fruit. The fillustration which he makes use of is one of symbols. The corn of wheat is the most simple and universal exponent of the great law that out of self-sacrifice springs forth the bicesing of bruitfulness, and that the method of increase and elevation which God has appointed requires some correspondence to that remondation of the life of the seed for the sake of the forthcoming harvest. In its application to Christ the analogy finus its highest significance. The God-man who gave his life a ransom for many is now exalted to be a Prince and a faviour. He stands forth before us as the perfect expression of that law of requirities by self-sacrifice which beginning with the seed corn in nature, reaches through all the gradations of life until it is seen in the heavenly places. But it is not have a present, it is no less a truth for these lives of ours. The corn of wheat abiding alone, in consequence of its being preserved for itself, and the corn of wheat bringing forth fruit anumently by the loss of fact in human experience which are of the greatest importance to each individual in choosing bis enos and making his moral investments in hie? Taking then this view of our Lora's illustration, I shall ask you to consider the corn of the wheat

view of our Lord's flustration, I shall ask you to consider the corn of the wheat

AS AN EMILEM

of each human life, into which is presented the alternative between an isolation of self by the control of self-live and the ennobing and enrichment of self-live and the power of self-sacrifice. In other words, I desire to set forth the loneliness of self-love and the fruitfulness of self-sacrifice. "Except a corn of wheat full into the ground and die it abidet slone." Having largely illustrated this point, the speaker concluded:

To some of you these are days of deep significance, and the truth of life I have presented will serve you well if you accept it. Standing as it were before an open door awaiting one more signalerey on the self-self-live will serve you of this, the life uppermost your life will waste and come to naught; if love control you and the trust lead your life will share that fruitfulness which He revealed when by His agony and shoody death He was exalted to the right hand of Majesty.

SYRACUSE UNIVERSITY.

SYRACUSE UNIVERSITY. SERMON BY DR. HURST BEFORE THE SOCIETY FOR RELIGIOUS INQUIRY.

SYRACUSE, June 20, 1875. Dr. Burst, of the Drew Theological Seminary, preached a sermon this morning in the First Presbyterian church, before the Society for Religious inquiry of the Syracuse University, on the subject of "Obedience and Christian Doctrine." He selected his text from the Gospei according to John, vii., 17-"Sanculy them through thy truth; thy word is truth." He said :--THE SERMON.

The ordinary method of learning the truth is through mental reception of it from outward sources, such as the living instructor, the printed page, the teachings of the rocks beneath and the revealings of the firmament above. But the only safe path to spiritual truth is by service; or, as Jeremy Taylor says, "Obedience is the right way to knowledge." One of the strongest in-dividualities of our later theology is the dividualities of our later theology is the tending to grow out of this purely receptive attitude into one of mighty wresting with opposition. "Boing is a deadly thing," may be appropriately wardled by finished Sonksters is the calm air of a millennial morning; but that giad hour is not yet come, and we must keep on singing with the "sweat on the brow." Ale there not in the laborer's day twelve hours in which he safely may his calling's work pursue? (hri-t's dectrine was revealed after the best of human systems had arisen and proved their weakness. The foundation of Christian doctrine did not take place until the fourth century, and only then as a matter of convenience to counteract herosy and group the faith of the latter ages.

The GREAT THROLOGICAL WANT of this age is a knowledge of revealed truth in the crystallized and concrete form. The doctrines of God's word are not known to-day with the latensity of former times, and here is one of the causes of the aggressive character of the present sceptielsm. The Church is responsible for its own

There are four fundamental objections made by current scopicism to the character of Divine revelation:—First, that it is unsystematic; second, that it should contain only natural phenomena; third, that it should be scientifically exact and appliable; fourth, that it should be so definite as to preclude difference of opinion. These are bota unreasonable and misleading. The attirude with which to commence the thinking life is not that of the objector, but of the learner. It is easy and pleasant and heroic to play the sceptic when a sudent; but when once the rough path of real thic is entered on and the breast must be bared to its storms, and the arm wresile with its opposition, a present and vital faith is seen in all its blessedness and pientcousness. How can a pure faith be reached? By obedience to the hight of the hour. Calvin, Wesley and Luther were children of a providence leading through some moments, doing what they might in the present, but leaving the inture to be shaped by such light as might come with it. One of the great SSENTIALS OF EXCELENCE. Is the obedience to great ideals. Men go into the trades who never expect the world's thinking or yudance. An incense life, like that of Arnold of Rugby, can only be led by the intense mind. Men in teston, melting the very crucible in which they glow, are the world's kings. The world cares nothing freater and higher than reapping in the barvest, and that is the evening rest after the strain and heat have gathered in the golden sheaves.

RUTGERS COLLEGE.

RUTGERS COLLEGE.

CAMPBELL-ONE HUNDRED AND FIFTH ANNI-VERSARY OF THE COLLEGE.

NEW BRUNSWICK, N. J., June 20, 1875. to-night a very large audience filled to evernowing the biggest church in town-the old First immediately in front of him the graduating class and the Faculty, and during the closing words of his address the class of '75 rose to receive his Gnal benediction. The following is the sermon of the

benediction. The following is the sermon of the President in full:—

There are those who speak of Christianity as an oft-told tale, the frequent repetition of which has made it wearlsome to proacher and hearer. This is a caluminy against the love, wisdom and power of God, and it is both loolbardy and manghant. Christianity is Christ in man the kope of glory. It is the son of God coming to earth, becoming man, obeying the precepts of the divine law and suffering its penalties for similal men. It is Christ ever inving in the souls of men, renewing and sancthying them to fit them for fellowship with Himself on earth and then to admit them, when made wholly Christlike, into the fellowship of heaven. Laving in a world of wonders Christianity is the wonder of wonders. The Christ in the Gospels is a conception that transcends human powers, and the Christ which the ambassadors of the cross preach to you in their sermons is ever fresh in the uniqueness of its grandeur and in its ever active power of blessing all who bring themsalves under its infunce. There is but one natural sun for earth, and it gives forth gracious properties to all who come under its learns. of blessing all who bring themselves under its influence. There is but one natural sun for earth, and it gives forth gracious properties to all who come under its beams, while all things die which a e without its light. No one wearies of the high of the sun and it loses none of its freshees and lustre by being often beneid, nor do any woarf of apeaxing about the gracious properties it gives forth to all behanders. But there is another sun, greater far than that—the Sun of Righteousness, He, by the word of His power, called the natural sun into existence and made it to be a blessing unto man. He became Himself a special sun, with healing in his beams, and all who was in this light have much to say of the blessings of His Hussington; but they who withdraw themselves walk in darkness. And now, my roung friends, of what shall I speak to you but of thristianity on this jeyous eccasion when good feelings prevail and good wishes alone and place? For what but they standard to the sun of the sun of the standard place is not and the sun of to you but of Christianity on this leyous eccasion when good feelings provail and good wishes alone mave place? For what but Christianity bedis seen an occasion or is able so taily to meet the demands of these good feelings and good wishes? You are also about to set out on a voyage of life, and the Baccaliancale sermon is to give you parting coulses and the affectionate farewell as you weigh anchor and commit yourselves to a sea of en stormy and always treasherous. And what shall be the theme of such a sermon but that Christianity which can furnish you compass, chart and an infamilie plict, whereby the dangerous voyage may be made not only sanly, but be resplendent with glory? On the authority of Jesus Christ, who sits upon the starry throne. I pledge you the peace of Christ on early and the glory of Christ in heaven 1 you beed my Master's gracions words, who as sent me to-night to speak them to you. And of all the gracious words which my text is found. Or is St. Augustine long since said—"Apud Cheeronem et Flakouem shoughe clus modi scriptores mains sant acute deta et leniter calenta, sed in its ounnous hed non invenio; Venite ad me." &c. "In occero and Plato and other such writers i meet with many things acutely said and things that excite certain warming of celing, but in none or them of find these words, "Jome unto me," &c. Of these words my text is a part:—"Learn on me, for I am meek and lowly in heart and ye shall find rest unito your suits."—Mant., XI, 20; and in it Christ premises rest of souit to all wno will learn of Him dis meekbees and lowly in heart and ye shall find rest unito your suits."—Mant., XI, 20; and in it Christ premises rest of souit to all wno will learn of Him dis meekbees and lowliness of heart. The several points herein stated will now need an orderly theogn brief consideration.

a divine property, which belonged primarily to Christ as God, and was only possessed by His him man nature when received from the indwelling of God. This meckness and ioneliness is the marked characteristic of the Trinity, Father. Son and Holy Gnost, and it more attracts, and associated us than all else we see in God. The divine wisdom, power, truth and justice, as displayed in the works and word of God, fill us, lodeed, with wonder. And yet, when we think upon it, we feel that this is just what we would expect God to be. But that condescending goodness which was exhibited on Calvary, and which the forbearance of God is every day exhibiting to sinners, is something quite out of our range of vision, thought and feeling. This way is not our way. These thoughts are not durs. Great men are overbearing and haughty. In some languages the word for ranghtiness is high-hearing—the bearing of the high, the great, as if this were the bearing into benied kings and the earthly great. But meckness and lowiness is the bearing of the Most High. This is God's way and God's thought. The acadute and uncondition d. He who is independent of everything that exists becomes the servant of sinners. God comes down to earth and in human nature suffers shame and pain to exait the faile, where we would have expected him to break and crush to pieces under his iron power. This is what Christ is speaking of in the text. It is the revealation of God in the flesh which He is exhibiting. exhibiting.

PRINCIPLE, PURPOSE AND PRACTICE.

Second—We must learn this of Christ—the

Second—We must learn this of Christ—that is, it must become ours in principle, purpose and practice. On a certain occasion Carist washed His disciples' feet and afterward spoke to them these memorable words:—"Know ye what I have done to you Y Ye call me Master and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than he Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." In like manner St. Paul says:—"In lewliness of mind let each esteem others better than you yourselves. Look not every man on his own taines, but every man also on the things of others. Let this mind be in you, which was also in Christ; who, being in the orm of God, thought It not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being formed in fashion as a man he humbled himself and became obedient unto death, even the death of the coas." St. Peter also presses the same point, and with an additional thought of great weight:—"For this is thankworth, if a man, from conscience toward God, endure griet, suffering wrongfully. For what giory is it it, when ye be buffeted for your laulits, ye shall take it pa-

the closs." St. Peter also presses the same point, and with an additional thought of great weight." "For this is thankworthy, if a man, from conscience toward God, endure griet, suffering wrongluily. For what glory is it is, when ye be buffeted for your laults, ye shall take it patiently, But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. Yor even hereuito were ye called, because Christ, also suffered for us, leaving us an example that ye should follow his steps." And St. Jonn says:—"He that abideth in him ought himself also so to walk even as ne walked." Now, all these p. ssages bear directly to the same point. They teach that we are to be unwearted in good offices of every kind and degree for the vite and answorthy, the authans in and those who gate us. In a word, this chigateterisate of the Soft of God is to be made our own. And it is thus, I think, that we are to be made partakers of the divine flature. And, indeed, Christ's own humanity learned this from His divinity; and when he says to us, "Learn of Me." He is calling us to the exercise of that in which He, as God-man, has been our forerunner. He has gone before us, taking our humanity into all the circumstances and possibilities of this great characteristic in order to show us whether we may or must clow it. Indeed, we are going to wear His yoke.

Third—We must learn this of Christ—that is, Christ, as our divine teacher, must impart it to us. Christ is the great vindicating propue, priest and king into the Fainer in order to life up and save the failen. And He appoints every one who believes in Him to be, in smoordination to Himself, prophet, priest and king likewise. And there are here three noteworthy points:—First, there is advine appointment to this smoordinate office; second, the bestowment of all necessary qualification is just the bestowment of this meckness and loveliness of whoch the text-speaks. Christ and qualifications. Oral changes and renovations in the way of learning and to the Software and thoug

Christ, Which strengtheneth me."

THI MERK AND LOWLY JESUS.

Fourth—The encouragement of this great gift from thrist, "for I am meek and lowly in heart."

Ah, fiesh and blood can never reveal into us this great thing! Christ must impart it, or we shall confinue without it. What ground of encouragement have we, then, for believing that He will grant our request? The answer is easy. If we know the character and work of Christ as the meek and lowly one, then have we all the assurance that God can give or man can sak. He that spared not His own Son but gave Him up for us all things, and this meethess among the number. And He who has done so much in his scate of sumalitation in order to bless men will not herefect to do the less when he has already done the greater.

CULTURE AND CREISTIANITY.

of auralitation in order to bless men will not negreater.

CULTURE AND CHRISTIANITY.

FIGH.—The rest of Soul which Christ gives. The Christian writers of Europe and America have much to say about the breach between mode in culture and Christianity, out the breuch is older than all culture, and is by no means modern. Its cause hes at the roots of human nature, and it is opposition to God and the seen in solder than all culture can lessen, much less remove. The more a man knows, the more reduced he is, the more intensified is the soul's solfsiness and opposition to God and Christianity. As long as there is a holy God in neasen and a selfan sincer on earth there will be enmity and consequent disquiet of soul, which Christ and Christianity alone can overcome. Christ's renewing power and indwelling presence make all men new, and the rest of soul whose follows is proportioned to the activity exercised in God's service. There are three elements in this rest of soul—one cas with Christ in spirit and word, one ness with Christ in spirit and word, one ness with Carist in spirit and word, one ness with Carist, becomes a son of God and a joint heir with Christ, becomes a son of God and a joint heir with Christ, becomes a son of God and a joint heir with Christ, becomes a son of God and a joint heir with Christ, becomes a son of God and a joint heir with Christ, becomes a son of God and a joint heir with Christ, which has the shares with you the Father's love and all the Father's possession, all of carta necessary for the believer and all of heaven hereafter is nis. Now, these some who have this great washing flower in the one ness with Christ in spirit and work. And hence, nice a slate of heaven hereafter is nis. Now, these some who have the sing great wealth of love and of heaven hereafter is nis. Now, these some who have the spirit of sous and the one nees wit and lowly spirit to begin its self-snorthering work. And this will be the perennial spring of peace and joy. There is adjaining which makes man so unhappy, so dissatisfied with himself and all around him as a selfish spirit. But the meek and lowly man is freed from this disquietude, for he salected other setter than nimself—that is, he prefers life welfare of others to his own case, and self suctifice not only is his peasure, but food, in this gracious compensations, causes in such souls a peace that passeth understanding. Our cashot understanding to the case of the sale of t

Jesus," was the request which they made to Philip, but when this request was made known to the Lord it was turned aside. The time for such the Lord it was turned aside. The time for such its work of His ministry must be accomplished by Henceforth the work of His ministry must be accomplished by His signler office of mediator between God and man, and by the sacrifice of Himself for the Hie of the world, Jesus answered them, saying:—"The hour is come that the Son of Man should be giorised. Verly, verily, I say unto you, except a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall into she ground and die, it would be discipled as a corn of wheat fall int

we shall have no misg vings about your safety, and the farewell which we now speak will be a prayer that has been already answered before it

DICKINSON COLLEGE.

BACCALAUREATE SERMON BY PRESIDENT DR. J. A. M'CAULAY-SERMON ON THE RESPONSIBIL-ITY OF MAN AND THE MEASURE OF HIS

The closing part of the college year usage con-secrates to services beniting the exodus from pu-pliage to independent it e-services, some of them, intended to gather up the memories and becomingly to sever the ties and associations of college life; others of them meant to counsel and inspirit for that sterner life to whose border you are come. This latter is the aim of the present service. The task it lays on me is not easy to perform. Interests are here crowding up from the past and projected from the future, to which we cannot be indifferent. I covet nothing so much as to give persuasive and impressive utterance to appropriate and stimulating thought. The theme I have chosen is "Personal Responsibility," meaning to deal chiefly with its relations to success or failure in the walks and work of hie; that it largely rests with each toller at the problems of life to determine what solution they shall have for him. I take a motto from I Samuel, ix., 4-"Be strong and quit yourselves hke men." There is here suggestion of the requisites for availing work in the life tasks set for our performance-strength and manliness. The ideas here are quite distinct-power in its source and in its exercise; possessed and put forth; the demand is, "Be men," to begin with; then act the part of such.

demand is, "Be men," to begin with; then act the part of such.

First—The primal requisite is strength. Of what kind? Not such as served for other times. When toele were serpents to strangle or Augean stables to clean, or castled roobers to dislodge and punish, thews and sinews were the prime demand. But the world has learned the secret of a grander already with the marvels of steam, powder, electricity. The physical might of man is out a small factor in the work the world wants done to-day. Again, it is not the strength supplied by birth or rank or riches. It is only as these are associated with persona quantites that they can minister to personal power. "Give me where I may stand," said Archimedes, "and I will move the world," said Archimedes, "and I will move the world," so world movers of to-day have their fulcrums set, not on dead men's bones nor money bags, but on personal qualities. In you is the pivot on which all turns. At the doors which you are fronting and slong the avenues to which they open not tinsel of gold or pressing of birth are the credentials you need. If there be in you pluck to enser and ability to walk these avenues with maserful tread there will be no challenge of your right, either at the door on the way. The elements of this ability are partly of mind and partly of character.

tread there will be no challenge of your right, either at the door or on the way. The elements of this ability are partly of mind and partly of character.

"Mind is the measure of the man?" "A man," says Bacon, "s but what he knoweth." The speaker forcibly illustrated the superiority of the inselectual over the previously mentioned types of power, exhibiting knowledge and discipline as indispensable elements in that strength which qualifies for the aciding of a munity part.

Second.—The discourse then dealt with the other element of strength—character. To attain in largest measure the glory of a true life, one needs the strength which has its source in those grand master principles which underlie and constitute the highest type of character: purify, justice, honesty, truth. These have strengthened men for a glory of achievement which has shood the "waves and weathers of times," and on whose lustre there can never be eclipse. The speaker signalized certain qualities, on which he held that abilities of every sort depended for their practical avail. Decision, self-appreciation and enthusiasm were dw'll on as essential to the largest outcome of human capabilities. Men of moderate abilities possessing these qualities often win the best prizes of life, while ungoverned genlus goes uncrowned.

SELF-RESPONSIBILITY.

It remains, in a cossing word, to press the exhoration, "Quit yourselves like men." It was shown that here self-responsibility is called to take its heaviest load. What bodgs it to be able if nothing is achieved? Having, however, put it forth, its only good is in what it does. Hoarded thiogs are valueless—money or brains. To shun the reproaca of lailure there is a sure way. "Quit yourselves like men." Chooseyour work wisely, then give your-elves, mind and heart, to its performance. Hall-bearted work fails everywhere. It is sout in work that makes it tell. Be enumered of it; marry yourselves to it; be not diverted from it; press all resources to its service. Distiny is not more sure than ultimate success to

DARTMOUTH COLLEGE. FRESIDENT SMITE'S BACCALURERATE DISCOURSE-

A SERMON ON THE BREADTH OF THE COM-MANDMENTS OF GOD.

HANOVER, N. fl., June 20, 1875. The services at this college were yesterday very largely attended, and were of a very impressive and social character. President Smith preached as follows :--

as follows:—

The text was Psalms cxix., 98, "But thy commandment is exceeding broad." In the handlwork of man, said the speaker, whatever science and art may zecomplish, there is always some impersection—someting lacking or some excreacence, something out of shape, or out of gear, or out of proportion. Under the lairest snow, there is nothing absolutely perfect. Even if it seem otherwise the miscroscope shall reveal to you divers the macroscope shall reveal to you divers the macroscope shall reveal to you divers the macroscope shall reveal to you divers the glass with which you examine them the more protound is your amminition. Even what may at first seem abnormal—a monstrosity, perhaps—has, in a broader view, wise and good purposes to accomplish; it is a needful and noting part of one symmetrical and well compated whole. In the great world dispason a note may jar now and then upon the eas; but the poet's conception is still verified—

All discord harmany not understood.

All discord harmony not understood.

paciel wande. In the great world dispusson a note may jar now and then upon the ear; but the poet's conception is still verificated.

All discord harmany not understood.

What is true in material relations is still more obvious in the moral and spiritual. Fo that agner sphere the text has reference. "I have seen an end," says the psaimist, "of all periodion." All human periodion. In media—all perfection in character and ife, to arms and achievements. "But thy commandment," he ands, "is exceeding broad." The term "commandment in the text, like divers aynonomous ones in the same psaim, is not limited in its import to the precepts of God's Word. It embraces the whole completed revolution—the whole "tree of life," from its root in the first promise to its fruitage in the New Jerusalem. It comprises the whole libble and so the whole of thristmanty. Whe all other reingions are variously and virially defective, this is no meagre scheme, no half-way applicance. It is high as neaved, broad as earth—nay, as the universe. It embraces—distortically, doctrinally, practically—all excellences and all potencies. The text suggests, then, as the subject of discourse,

The comfletteness of Chinistianity.

First—It is complete, first, in point of adaptation. This is effiguity a point of great importance, and one regarded by Goll in all his operations. It is adapted, first of all, to que assential nature. The little, it has book of principles, it presents lotty and soul-elevating themes, which all its simplicity, it tasks the mind with vast and difficult problems, calling for a varied logic—of analysis, of synthesis, of orbit combined. It is not metaphysical in form, but it sheds light upon detaphysical in form, but it sheds light upon detaphysical in form, but it sheds light upon the spiritual ishorance. With a marvelious versatility adapted morely t

preacher, "take from it a single promise or a single threatenin", a single precept or a single example. When we would not abstract a link from Faults plant of would not abstract a link from Faults plant of the fault in the fault of the fault in the fault of the fau

real character.

The discourse closed with an address to the graduating class, in which reference was made to the recent special religious interest in college, in which many of them had largely shared, and also to the only death that had occurred in the class—that of "the unassuming, carnest and faitaful Esty."

THE COMMENCEMENTS.

PREPARATIONS AND PROGRAMMES FOR THE PRES-ENT WEEK-WHAT IS TO UE DONE AT VASSAR. BUTGERS AND OTHER COLLEGES.

During the present week the "Commencement season" proper will be begun. In various parts of the country, as the following correspondence and data will show, the most ample preparations have been made to set off the scholastic exhibitions to the best advantage. At Vassar the young ladies are to have a grand time, and it seems but reasonable that they should issue invitations to some of Uncle Sam's "boys" at West Point, in order to show these young gentlemen that they will no more endeavor to avoid the intellectual shocks of the faculty than they sought to hide themselves from the fury of artillerymen in embryo at the Military Academy. At Rutgers College the 105th anniversary of the institution will be celebrated. At the Wesleyan, Dartmouth, Union, Syracuse and other colleges mentioned below, the annual exercises will be concluded:-

Wednesday next, June 23, is commencement Day at this institution (Poughkeepsie, N. Y.), for which occasion the following programme is presented:—

The Conferring of Degrees.

Dixology.

The following ladies are candidates for the Baccalaureats Degree:—Namne Aliston, Chilicothe, Ohio; Susantats Obase Barton, Wilsboro; Margaret Weile stel, Wheeling, W. Va.; Olivis Biggelow, Baidwinswife; Mary Frances fluiffington, Kittauning, Pa.; Emma Julis Chamberiain, New York, Emma Kirkiand Olark, springfield, Mass; Minerva augusta Cement, Wausson, Olio; Lucia Baskell Connor, Fairneid, Ma.; Annie Marie Dickerman, Taunton, Mass; Eliza Jougheity, Mansdeld, Ohio; Aleialio Uliza Foster, Fortland, Me.; Jennie Augusta Goundy, Newburg; Alice Lydia Grahm, Ganton, Ill.; Emma Blitweil Hollitor, Cinclumat, Olio; Sarat Jane, Elizy, Wolurn, Mass, Lika Jougheity, Mansdeld, Ohio; Aleialio Uliza Foster, Fortland, Me.; Jennie Augusta, Emma Blitweil Hollitor, Cinclumat, Olio; Sarat Louise, Mallip, Watcher Fouture Loverin, Galveston, Texas, Alice Heitie Lowrer, Fort Wayne, Ind.; Kathsrice Hocher Lyman, Moutreal, Canaday; Harriet Elizabeth Lyon, Assex; Kaze McBain, Ioledo, Ohio; Kaze Louise Mallip, Watcherbury, Conn.; Mary Wilkinson Milard, North Adams, Mass.; Alice Maud Mitchell, Jungung, Iowa; Julie Macie Pease, Austin, Texas; Florence Cinton Perkins, Cooperstown; Lillian Bliza Fradion, New Haven, Conn.; kmma Acella Rice, Buffalo; Kate Koberts, Boston, Mass.; Filzabeth Borothy Savage, Brooklyn; Lucy Sellers, West Philadelphia, Pa.; Annie Judson Sellar, Fradicense Courty Wheat, Leavenworth, Kansas; Cornelia Florence While, Walden.

K. I. May Barter Tajor. Montelar N. J.; Propence Carry Wheat, Leavenworm, Kansas; Cornella Florence White, Watter.

The air of New Brunswick (N. J.) is redelent with the iragrance of Commencement of New Brunswick (N. J.) is redelent with the iragrance of Commencement of New Brunswick (N. J.) is redelent with the iragrance of Commencement of New Brunswick (N. J.) is redelent with the iragrance of Commencement of New Brunswick (N. J.) is redelent with the iragrance of Commencement of New Yors, toosed for the vest in a blaze of glory. On Sonday and the properties of the vest in a blaze of glory. On Sonday night the Ruggers College Grammar Second head its graduation exercises in the assembly rooms of Masone Hail, and the upper class, which names itself the class of '79, because that is the year it will graduate from the college chapt and had their little Commencement by feading these on engineering topics, some of which are worth noticing in the Herald. Bis class which has graduated after a four years' course, hithorto the course having been but three years. Yesterday was and to-morrow will us devoted to the examination of applicants for admission to college. Tuesday will be a feed day in the Commencement exercises. The trustees and the Alumn Association meet separatoly at ten A. M.; at works the interface of the class of '16, divide the nonors of the evening. About midming has four join together to be addressed by Dr. S. I. Carpenier, of San Francisco, Cas. In the evening, at eight o'clock, the juice is the class of '16, divide the nonors of the evening. About midming class to the week's leasiving. On well midming class to the week's leasiving the commencement of the evening at their respective nails for the evening. About midming class to the week's leasiving the many and their their respective nails for the evening. About midming the commencement of the evening at their specific properties and their respective nails for the evening. About midming class to the week's leasiving to the midming class to the week's l

WESLEYAN UNIVERSITY.

The exercises at this institution (Middletown, Commence to-day and will continue until Thursday, as set forth in the following circular:—

Class May, Monday, June 21.

Chass May, Monday, June 21.

Gyannatic exhibition, Tuesday, June 22. 8 g0 A. M.

Mocuing of the Frustees, Tuesday, June 22. 9 g. M.

Night quadrenniar of the Fit Nu Theta Fraternity;

oratof, Hon. Szra Mali; poel, Stephen H. Olin; Tuesday,

June 22, 7 of F. M. une 22, 7 20 P. M.
Business meeting and anniversary of the Alumni Azciation, Wedneslay, June 25, U.A. M.
Business meeting and anniversary of the Alumni Azciation, wedneslay, June 25, U.A. M.
Business of tebs, 1800, 1855, 1866 and 1812,
cameday, June 24,
Alumni Estival, Wednesday evening, June 13,
Commencement, Thurslay, June 24, 1875,
Examination of cauditates for admission, Friday,
the 181, 1875, 187

M. inc represent the graduating class:-Arthur

The Chancellor of this institution, Rev. E. O. Haven, has been very soccessind during the past year in his efforts to raise the standard of the curriculum, and in bringing a powerful moral indicates to bear on the students. The annual exercises proper commence to day at syracuse, as will be seen by the accompanying programme:

Monnar, Jone 21.—9 A. M.—Entrance examinations, Subject, "John the accompanying programme:

Monnar, Jone 21.—9 A. M.—Entrance examinations, Subject, "John the accompanying programme:

Monnar, Jone 21.—9 A. M.—Entrance examinations, Subject, "John the Advances, of New York."

Tunner, J. P. M.—Gas day exercises, S. V. M.—Annual address before the University, in Wieling Opera Home, by Decker A.—Entrance examinations, Subject, "Greek." J. P. M.—Annual meeting of the Beard of Italiech. J. P. M.—Annual meeting of the Beard of Italiech. J. P. M.—Annual meeting of the Administration by Meeting N. M.—Entrance examinations, Subject, "Greek." J. P. M.—Bustiese meeting of the Administration by Meeting N. M.—Entrance examinations, Subject, "Greek." J. P. M.—Bustiese meeting of the Administration by Meeting N. Meeting D. P. N.—Vork. P. M. M. M. O. Buffalo, Followed by Meeting N. Meeting N. M. Followed by Meeting N. Meeting D. P. M.—Entrance Examinations, Subjects, "Geography and English Gramma." J. M.—Fourth Annual Commencement of the Couley of the Curversus, and conference of the Lower of the Curversus, and conference of degrees. P. M.—Curversus, and conference of degrees. S. M.—Charlance Examinations, Subjects: "Geography and English Gramma." A. M.—Curversus, and conference of degrees. P. M.—Charlance Examinations, Subjects: "Geography and English Gramma." A. M.—Charlance Examinations, Subjects: "Geography and English

DARYMOUTH COLLEGE.
The students at this venerable lastitution (situated at Banover, N. H., will insugarate Con-

by the Right Rev. Horatio Potter, D. D., Li. D., D. C. L., of the chase of 182a.

The following list shows the other institutions having Commencements during the week:—

Tuspay, June 22—Phillips Academy (175), Andover, Mass. Phillips Academy (175), Exeter, N. H.

Mass. Phillips Academy (175

NEW YORK CITY.

Roundsman Hayes shot two mad dogs yesterday on East Thirty-fifth street. Patrick Lyons, of No. 63 Mulberry street,

attempted suicide yesterday by hanging nimself to his bedpost, but Officer Buelson, of the Sixth precinct, being notified, cut him down and saved

119 Baxter street, was run over last night on Grand street by ear No. 123 of the Dry Dock and East Broadway inc. He was taken to Believue Hospital, and the driver, Frederick Smidt, was arrested. James McArdie, a child four years old, living at

No. 86 Broome street, was run over last night by car No. 38, of the Dry Dock and East Broadway line, receiving a compound tracture of the left leg and other injuries. He was taken to Bellevue Hospital. During an altercation yesterday between James McGeary, of No. 59 Mulberry street, and Daniel McCarty, the former received a severe gash in the

mouth, inflicted by a jackknife in the hands of the latter. The wounded man was sent to Bellevus Hospital. His assailant escaped.

BROOKLYN.

The Board of Aldermen will meet to-day and confirm the Mayor's nominations for members of the Board of Education.

The suit of Miss Minnie Conway against Fanny Janauschek, the actress, for breach of contract, was decided on Saturday by D. P. Barnard, the referee. He awards Miss Conway damages to the

referee. He awards Miss Conway damages to the amount of \$2,300. The Police Commissioners will, it is said, appoint ex-Chief of Police Parrick Campo-li to the Superintendency of that department. Other appointments will also be made, should the programme of the leaders be carried out. Edward Dunscomb, twenty-one years of age, was taken into custody on Friday night by Detec-

was taken into custody on Friday night by Detective Roach, on compinint of Stewart Anthony, of
No. 44 President street, who charged Dunscomb
with the larceny of a watch and pistol. The
property was recovered.

At an early hour yesterday morning a quarrel occurred between Jeremiah Collins, Henry Major

and T. Evans on the corner of Tompkius avenue and Monroe street, during which Major was stabled twice in the right breast with a penknine by Collins. The latter, who was arrested, was loosed up to answer the charge of felonious as-sault. The wounds are not latal.

At half-past twelve on Saturday night, Senjamin

Islands in the Caribbean Sea, and a first class vessel in every respect, was launched from the yard of b. T. Bayles, at Story Brook, on Saturday, her dimensions are:—Length of keel, 34 leet; breadth of beam, 27 feet; depth of bold, 9 feet. Hobert Canten, of Flushing, who, about two years ago, shot John Jenkins, at Newtown, has

pears ago, shot John Jebkins, at Newtown, his been surrendered by his bondsmen, and will ap-pear before the County Court, which convenes at North Hempstead to-day. Constables smith and schmidt brought him over from New York and lodged him in the Fushing Town Hall.

A pigeon match was shot on Saturday at Tony Miller's, Plushing, between Charles Hance and Lowis P. Roe, for \$50 a side, twenty-five birds each. Hance was the winner, killing twenty-four to Roe's twenty-one. Roe missed his second, ninth, twenty-second and twenty-third birds, and hance his second only. Another match is arranged for Wednesday alternoon, each to shoot at ten double birds.

Johnson Brothers are at present making extensive improvements at the old Suffolk Course, about two miles south of Huntington, preparatory to having some important races there during ous box stalls for the use of parties from a dis-

STATEN ISLAND.

Rishop Potter will administer the rite of confirmation at Christ Church, New Brighton, on the Brst Sunday in July.

The Sea View Park Association announces a

grand trotting and horticultural exhibition to take place on Thursday, Friday and Saturday next, at their grounds at New Dorp. There will be two trots each day, for purses of \$100 to \$205 each, and premiums will be given for vegetables, fruits, flowers, &c.

The Excise Commissioners of the town of West-

field have, thus far, granted only five meenses. and these are alleged to have been granted conand these are alleged to have been granted contrary to law, on the ground that the agreeters of twenty fresholders were not attached to the applications, and that they were granted by only two members of the Board, Mr. Benedick, the hird member, having seat his resignation to the Board of Supervisors, authorize it has not yet been acced upon. The committee appointed by two church congregations of the town say that they mean to prosecute the Board of Sackse for all theretaes has not, it is minded, yet been seat to the country offers as the law directs.